utheran
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# Graduation is a amily Affair

(See page 6)

utherans at Chicago
nal Unity Series Article
orrespondence on Liturgy

# *Prayer for our Country*

O God, we thank Thee for America! For all who have served Thee in giving us this new "promised land"; for those in each generation and every honorable field who fearlessly have pushed forward their endeavors; for the explorers, and for the missionaries who with the gospel of the Cross pushed on and witnessed and died; for builders and for leaders; for all the graves of good men and women between here and Plymouth Rock; for the influence of noble lives wrought into the very fabric of our national life.

Gracious Father, sustain us who have so rich a heritage. Our many transgressions in mercy forgive. Pride and wild pagan tongues, remember them not in the day of reckoning. May our thinking and our doing be the unfolding of that righteousness which exalts both man and nation. In prosperity save us from fatness of soul and in riches from the temptations thereof.

And, dear Lord, when the last night camp of our pilgrimage is made and one by one we stand at the breaks, at the rim-rock of eternity, grant to us faith's sure vision of Him who explored life for us and left the trail of His footsteps so plainly in human history, who tasted death for us and mapped the valley of the shadow, who waits to walk with us across the new land—the hills and valleys of eternity.

T. F. GULLIXSON
From *The Valley Waits*

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*are five Lutherans on Chicago's*
*lerated Theological Faculty and . . .*

# They Don't Hide Their Lights Under a Bushel!

By Vernon Faillettaz

Lutherans theological isolationists?
accusation has often been made. For a variety of
s Lutherans have been slow to join inter-church,
aith activities. Lutheran voices until recently were
heard in ecumenical circles in the United States.
an leaders were trained in Lutheran institutions.
the picture is changing. One evidence is that
are now five Lutherans who are members of the
ited Theological Faculty of the University of
go. Only two Churches (Baptists and Congrega-
sts) have greater representation.
se Lutherans were not chosen for this faculty
e of some special "in" which their denomination
he backgrounds of the seminaries that comprise
culty include Baptists, Congregationalists, Disci-
nd Unitarians. These Lutherans are at Chicago
se they are sparklingly competent theologians and
rs.
ld C. Brauer is an authority on the influence of
nism in America! He is the author of "Protestant-
n America." He joined the Chicago faculty in
in 1955 he was elected the first Dean of the
ated Faculty, one of the youngest seminary deans
country.
nger Westberg has pioneered in relating faith and
ine. Formerly chaplain at Augustana Hospital,
go, he came to the university as chaplain of the
rsity of Chicago Clinics. Today he is professor
ligion and health, with status on both the theo-
l and medical faculties.
oslav Pelikan came to Chicago from Concordia
nary in St. Louis. He is one of the most fluent of
ger Lutherans in America. He is the author of
n Luther to Kierkegaard," "Fools for Christ," and
v book, currently being published, on the riddle of
olicism. He is religion editor of the Encyclopedia
nica, co-editor of an able series of translations of
er's writings; he occupies the chair of historical
ogy at FTF.
eph Sittler has distinguished himself as a preacher and teacher of preachers. In April he delivered the Lyman Beecher lectures at Yale—this places him in the top rank of American preachers. He, together with Mr. Pelikan, teaches the first two quarters of the theology sequence in the Bachelor of Divinity program.

Gerhard Krodel is a young Lutheran scholar from Germany. He specializes in medieval studies and the confessions of the Reformation.

All these men last on this faculty—whose reputed motto is "publish or parish"— because they are skilled in their fields. The new theological librarian, John Montgomery, also happens to be a Lutheran. He comes from Hamma Divinity School, where he lectured in Greek. He was recommended for this post by the University librarian because of his degree in library science as well as his theological background. It is not only

*At the very time when the paralysis of institutionalization seemed most evident in the Christian movement in America signs were not lacking of a new spirit stirring among the old forms. The restlessness which was abroad, the unchanneled aspirations of youth, the rebellion among the clergy against the institutionalism they had to serve, the active concern for an aggressive Christianity manifested among missionaries and exponents of the social gospel, the deep interest of the Christian Student Movement in a recovery of faith, were indications of a spiritual unrest which might become the seed plot of new life. And it was significant that such movements manifested increasing interest in the great doctrines and traditions of the Christian past, as though they were aware that power had been lost because the heritage had been forgotten. . . .*

H. Richard Niebuhr
"The Kingdom of God in America"
Harper and Brothers

in government and business that Lutherans are entering competently and actively into the main stream of cultural life, it is in theology too. It is said that when any major inter-denominational school today considers men for its faculty, at least one in five of the men considered will be a Lutheran.

The modern university is often characterized as a stronghold of atheism. Though we must admit there are times and places when any institution succumbs to an ideology which destroys all opposition—we have examples from church, education, or state—the institutions which stand within the classic university devotion to truth, cherish freedom and diversity. Faculty integrity and autonomy are respected. Diversity of viewpoint is not feared. Criticism is voiced not to demolish a gospel or a tradition, but to test its strength and to discover what it has to contribute to the present and to the future.

### Freedom and Deliberate Diversity

The University of Chicago today stands within this tradition; there is freedom and variety. There are confessing Christians throughout the university departments; there are acknowledged atheists; there are many who are looking for something they have not yet found.

The FTF stands within this same tradition of freedom. Since it is a merging of denominational seminaries, respect for diversity is a cornerstone. Lutherans on this faculty are expected to teach the truth as they see it; they are expected to be true to their convictions and to be prepared to give reason for their insights. At present thirteen denominations are represented on the faculty; there are more than thirteen viewpoints; FTF spans the widest range of any faculty in America, from Unitarian to Orthodox Catholic, with most points in between. From recent appointments it would appear that FTF is deliberately aiming to include the complete range of theological viewpoint on its faculty. This deliberate diversity nourishes freedom; in such an atmosphere a man can honestly speak the truth as he sees it and loyally represent the tradition which nourishes him.

One of the current stories about Mr. Sittler recounts how he forbade a B.D. student to preach certain ideas upon his text because it simply was not what St. Paul had said. When challenged for dogmatism, he replied that this is simply honesty and respect for the truth, which is the university way. Here is a freedom which leaves room for men to be loyal.

The worship life of the seminary provides a further example of this freedom. Once a week the divinity school sponsors a worship service; during the fall quarter they used the order for Lutheran Matins; during the winter quarter they used Reformed orders; the spring quarter they have used free services. In addition, each tradition is free to arrange its own w schedule in the seminary chapel. Episcopalians s chapel three times weekly for regular Episcopal s this quarter the Lutheran campus pastors condu theran services on Tuesdays and Fridays.

### Responsible Churchmanship

The freedom at FTF may explain the possibi Lutherans being Lutherans, but it is the person viction and responsibility of the individual me accounts for their honest representation of Lu tradition. They could join any denomination the and keep their jobs; they all choose to be Lu churchmen. Without exception they see their w this faculty as a continuation of their work on ticular Lutheran faculty. Without exception th their work as the same kind of exercise of the m of the Word as that of any Lutheran seminary fessor. This responsibility to a confessional tradi symbolized by the fact that Professors Braue Sittler are under call by the synod of Illinois ULCA; Professors Westberg, Krodel and P are called as associate pastors of Lutheran con tions in Chicago. All the men are active on co sions with their synods; all the men actively rep their synods in inter-church discussions.

Responsibility also helps to explain why these choose to teach at FTF rather than at a Lutheran nary. At Chicago they not only train parish p for several non-Lutheran denominations, but the helping to train the college and seminary faculti a broad cross-section of American Protestantism, as as Lutherans. There are, for example, four Ch Ph.D.'s at Augustana Seminary; there are five o at Concordia in St. Louis.

If Lutherans are to find their share of college seminary faculties in the face of the tidal wav students ahead, they will have to draw from the i denominational seminaries or sacrifice standard we are to draw from these resources, we must the burden of providing them. The University Cha lor is reported to have said something like this to of the Lutheran men called to FTF—it's about you Lutherans quit standing on the side-lines griping; if you have anything to say, it's about you got in here and said it. Here is a double resp bility: the training of Lutheran teachers and the pr tation of Lutheran insight in the centers of theolo conversation.

FTF also provides the possibility of expressing a of the Church's responsibility for the whole life of within the totality of his culture. FTF has the s status within the University of Chicago as the or Medical Schools. The faculty and students are to join in the conversation of the community.

only in religion and medicine are there exciting
nents. Pelikan advises students in history; he
pates in a seminar on church and state in politi-
ence. This spring a joint seminar was offered:
97 and New Testament 459; one day a week a
ofessor led the discussion of justice based on law
one day a week a New Testament professor
the lead in exegeting New Testament passages
eal with righteousness and justice.
within this theological faculty three unique de-
nts have developed which are specifically de-
to bridge the gap between the study of theology
ne general study of contemporary culture; these
addition to the traditional core of theological
s: Bible, Church History, and Theology. *Religion*
*rt* allows students to tackle the job of literary
sm from a theological viewpoint. *Religion and*
*ality* presents a curriculum that includes theologi-
d psychological studies. *Society and Ethics* relates
science materials to theological viewpoints. Such
versity context provides broad resources for the
gical task, e.g. in languages and history; it pro-
resources for special assignments undertaken for
hurches, e.g. in world mission research, church

## The Lutheran Gain

re are about a dozen ELC students enrolled at
there are 43 Lutherans; with one or two excep-
they are all in the M.A. and Ph.D programs. We
fourth in number of students from a particular
nination; we have almost the largest group of
.D. students. What do we stand to gain from
involvement of students and faculty? Certainly,
llenging level of training. The University of Chi-
ranks as one of the top research universities in
ountry; FTF shares this quality. Our students
ete with and are challenged by some of the bet-
udents from all denominations.
this context, a healthy self-consciousness is inevita-
You begin to see Lutherans as others see you; you
ver where you are unique and where not. You
lriven to see the points where your tradition is
nt. There follows also self-criticism. It is only
nsecure person, the man who is afraid that he
't really measure up or doesn't really have the
that can't stand criticism. From the give and
of FTF, we can learn what is relevant to the
stant scene and where we are superficial, where we
nderstood and where we address enemies that no
r exist. On the other hand, if we have a light
ar, we find a larger context for it than ever before.
ty from the university will address far more di-
congregations than those of a denominational
l.

More important, men who in the next generation will teach in colleges and seminaries are seriously encountering Lutheran insight, and finding answers within our tradition. Several Baptists I know have read more Luther than most of my Lutheran colleagues; another free churchman preaches on the Apostle's Creed. Others seek a new understanding of Church and Sacraments. No, we are not making conversions. We are conversing with men who are thinking about what they hear; this kind of interchange will make a difference in tomorrow's church life.

We gain on another front, so generously as to be embarrassing. Lutheran students are getting generous financial help from non-Lutheran sources. This year they received about $28,000 in tuition, grants, and fellowships. To staff colleges and seminaries with Ph.D's is costly—whether in theology or any other discipline. If we want this level of education, we may have to pay for it. The generosity of other churches to Lutherans should at least challenge our support of our own students and institutions.

## The Lutheran Contribution

One of the most stimulating comments for Lutherans comes from Sidney Mead, professor of American Church History, president of Meadville Theological Seminary, and a Unitarian. He raises the question whether God might not have been using the relative isolation of Lutherans during the past fifty years to enable them to keep a sense of their history, so that they might be ready for the leadership of American Protestantism, today. For today, much of Protestantism which went the Madison-Avenue way of technique instead of theology is asking where it came from and where it should go. Lutherans, for example, are almost the only major tradition who still turn out men with the language skills in Greek, Hebrew, and a modern language, to go at the theological enterprise from an historical orientation. He asks: Will Lutherans remain isolated or will they run the risk of mingling with others and perhaps take the leadership in American Christianity?

The Lutherans in FTF are just another sign that Lutherans are participating in American life creatively and significantly. It is not only in the Lutheran churches being built in every community in America, not only in the Lutherans prominent in world affairs, but also in theology that we see a new phase in the translation of the Lutheran experience of the Gospel into modern life. One generation worked to translate Norwegian and German into English; before our generation lies the task of letting the light shine not only in Norwegian or German culture categories, but in terms that grow out of our American experience and point to contemporary responsibilities.

*Mommy's home and Daddy's leaving. Merle, holding Gregory and books, is ready to dash off for class.*

Navy for a minority cruise (until age 21). studying at radio school in San Diego he me a Wave from Dravosburg, Penn., who was st photography. Joan had worked in an office f years before following her father's example. A machinist's mate, he had retired after 32 years of duty.

Two months later Merle and Joan were m Five weeks later he was en route to the Far East an attack transport, and Joan was shipped to Lakes Naval Training Center in Illinois. Durin 14 months of separation which followed, Merle d to heed the call to the Gospel ministry.

Navy duty completed in the fall of '55, they bu their possessions into a newly purchased used car, with two-month-old son Mark, and drove fron Diego to PLC. They moved into a campus apart where they have lived ever since, and Merle s classes.

For support the Metcalfs had $80 in cash an GI Bill. The following January Dr. S. C. Eas

# Mom and Pop Graduate

By Milton Ne

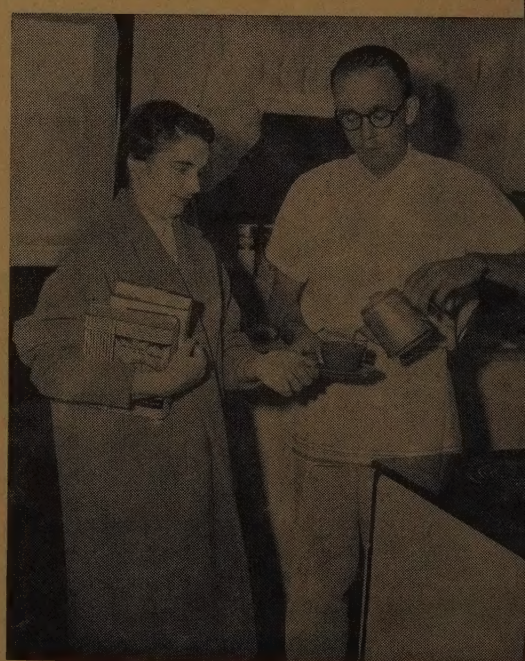
Over 1,000 persons received degrees from our church colleges this month. For many of these students the road to a degree was a rugged one.

Many worked their way through college without any aid from parents or friends. They held down full-time jobs after school hours to provide the cost of their education. Many of them were married men and women who had the responsibilities of providing for children. In some cases both husband and wife worked, attended college, and took care of their children. All of them had a consuming desire to get an education.

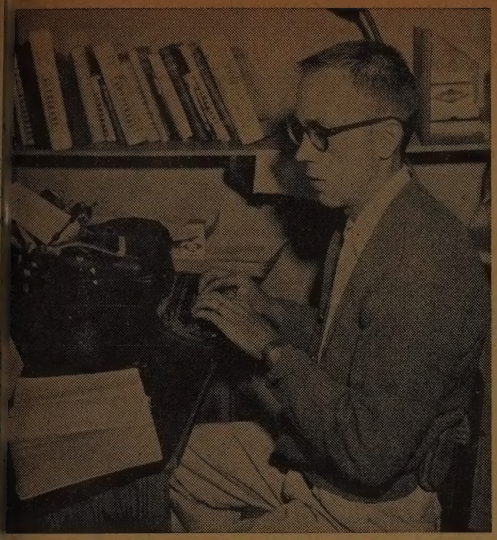
One such heart-warming situation comes from Pacific Lutheran College, where a pre-theology student and his wife both received bachelor of arts degrees at commencement exercises this spring.

When Merle Metcalf and Joan Farley, both in the Navy at the time, fell in love and got married in San Diego six years ago, a college education was the furthest thing from their minds.

In 1951, Merle quit high school at the start of his senior year in Clearbrook, Minn., and enlisted in the



*Merle pours a cup of coffee for Joan before she leaves for her student teaching in a Tacoma school.*



*Here Merle pounds away on the typewriter, writing up one of many sermons he has preached.*

resident, encouraged Joan to take advantage of Bill and enroll in college. "Who cares if you ,000 when you leave," he said. "You'll both have ge education." So Joan registered.

vent to summer sessions, took a semester off last to have a baby (Gregory), and completed the ar course in three years.

l we're debt free," they chorused on graduation ut the road hasn't been an easy one. Merle has a mail collecting truck every afternoon and eve- r the Tacoma Post Office. Summers he has been a home delivery mail carrier. Weekends he has conducted services in vacant parishes all over western Washington.

Sole help from relatives has been $150.

Care of the children was taken in stride. To begin with, Merle and Joan staggered their classes so one would be at home. But this year with Joan doing her student teaching, they had to employ a full-time baby-sitter during the day.

Have the children suffered? "I don't think so," says Joan. "Mark, who will be four June 30, already can spell many words and does better than some of the children I have taught in the first grade."

And the Metcalfs have been active in student life. Merle is president of Kappa Rho Kappa, the Greek club. Joan is vice president of the Lady Lutes. Last year they were co-chairmen of the Married Couples Club.

Come fall they will be in St. Paul, where Merle will enter Luther Theological Seminary for four more years of study.

Joan? She'll be "pushing hubby through" as an elementary school teacher in the Roseville District, St. Paul.

*The children weren't neglected. Here Merle holds Gregory, Mark sits between his parents, and Joan reads a fairy tale.*

The last in a series by
Robert C. Gremmels

# Take a Look in the Mirror

At the beginning of this series the question was asked: "What will the new Church mean to you?" Now, three months later, it's time to reverse that question and ask: "What will you mean to the new Church?"

In each of the first seven articles this series has tried to point out some of the ways in which The American Lutheran Church will affect the lives of its members—how it will expand their horizons, increase their responsibilities, and bring them closer together in devotion and service to their Lord and Master.

For Bill Davis and two million other uniting Lutherans the new Church will mean greater opportunity for serving a greater number of people. It will mean partnership in one of the three largest Lutheran bodies in North America. It will mean a blending of national traditions, a strengthening of Christian ties, an achievement in ecumenicity. In short, the formation of The American Lutheran Church will mean a profound blessing for all who will be a part of it.

But what will these two million Lutherans mean to the new Church? More specifically, what will you mean to the new Church? Will you know what it's all about, or will you be content with just a few vague ideas? Will you contribute to its well-being, or will you simply ride along as excess baggage? Will you enter wholeheartedly into the larger fellowship, or will you selfishly try to retain "old church" lines?

When Bill Davis declared that unity begins with you, he was saying more than even he realized; for he was pointing to the fundamental fact that a Church is united only to the extent that its people are united. Merger documents are fine but, like paper money, they are only as good as the people who stand behind them.

If The American Lutheran Church is to serve the Lord of the Church in a way that is pleasing to Him it will need two million dedicated, selfless members—people like Bill Davis who stand ready to serve wherever and whenever they are needed. It will need people who are willing to give more than their share of time, talents, and treasures to the work of the Church, both in and beyond the local congregation. It will need people who worship regularly and pray regularly. Above all, it will need people who love their Lord and their Church, and who express this love in every way they can. Members of this stature are certain to build a united and purposeful Church — The American Lutheran Church.

Here, of course, the question arises: "How do we get that way?" The answer: simply by the help of God. Lutherans believe that they cannot by their own reason or strength become the kind of full-grown Christians that God uses to build a strong Church. But they also believe that God wants them to grow into that kind of Christians, and that He is both able and willing to make them that kind of Christians. It's the old but still-true story that Christian growth de upon the means of grace—the of God and the Sacraments. Th these means the Holy Spirit e Christians to grow in grace and come effective witnesses for Chri other words, to build the Churc

But what about the practical a of building a united Church? will be needed to weld the more two million merging Lutherans an active every-member fellowshi

For the person who is alread tive in a congregation of one o merging bodies transition to the Church will be relatively simpl nearly, every instance congregat life will go on about the same a fore—same pastor, same church cil, same Sunday school superi dent, same members. About the thing that will be changed i diately is the congregation's Ch affiliation. Therefore, it should n difficult for Bill Davis or anyone to adjust to membership in The A can Lutheran Church.

But this very simplicity has its d backs as well as its good points cause it could be all too easy congregation to simply drift into new Church. Drifting together not bring about true unity.

If The American Lutheran Ch is to be a "union of congregati which "seeks to focus and co-ord the purposes and resources of congregations to the end that the une God may be more fully kn among men," then the members express this structural unity in t

# Unity Begins with You

sonal unity. They must familiar-
emselves with the program and
embership of the new Church.
must think in terms of the whole
h as well as of their own con-
ion. Furthermore, they must
ize that their churchmanship
ls even beyond The American
ran Church—to affiliate relation-
in the National Lutheran Coun-
ne Lutheran World Federation,
he World Council of Churches
in fact, to the whole Christian
h on earth.

at you will mean to the new
h will depend largely on your
nal attitudes. If you really want
ean something, chances are you
-because you'll try to fit your-
nto the Church's program. At
you'll try to learn as much as
can about the Church. On the
hand, if you confine your inter-
o just your own congregation, ig-
g the so-called outside world, you
not mean very much to the new
ch. You may even stand in the
of unity.

l Davis has the right idea. He's
dy concerned about his role in
new Church, and he has already
n to acquaint himself with the
ture, the membership, and the
ram of the Church. By the time
American Lutheran Church be-
operation in 1961 Bill will know
it's all about, and he'll be ready
sume his responsibilities.

o wonder he can insist that unity
is with you. He knows it has al-
y begun with him.

## Some Questions and Answers About The American Lutheran Church

*What Churches are uniting?*

| Church—Headquarters | Bapt.—Confirmed |
|---|---|
| American Lutheran Church, Columbus, Ohio | 973,000 . . 647,000 |
| Evangelical Lutheran Church, Minneapolis | 1,082,000 . . 714,000 |
| United Ev. Lutheran Church, Blair, Neb. | 65,000 . . 40,000 |

*When are they uniting?*

April 22-24, 1960—Constituting Convention in Minneapolis
Jan. 1, 1961—Beginning of unified operation
(August-December, 1959 — New boards, commissions, standing committees organized)

*What will the new Church be called?*

The American Lutheran Church

*How big will it be?*

About 5,000 congregations in 43 states (including Alaska), Canada and Hawaii
More than 2,000,000 baptized members
Nearly 700,000 Sunday Church School pupils, 85,000 teachers

*Where will headquarters be?*—Minneapolis

*Where will most of the members be?*

Minnesota, Iowa, Wisconsin, Dakotas

*What extrachurch relationships will the new Church maintain?*

National Lutheran Council
Lutheran World Federation
World Council of Churches
Canadian Lutheran Council

*How will the new Church be run?*

General Convention — highest constitutional authority (biennial meeting, in October, composed of approximately 500 clergymen and 500 laymen, elected at district conventions)
Joint Council—interim legislative authority (composed of the members of the Church Council, the members of the Board of Trustees, and the secretary of the Church)
Three general officers—President, Vice-president, Secretary

*How will the Church's program be implemented?*

Six Divisions (American Missions, World Missions, Education, Publication, Charities, Pensions)
Two Commissions (Evangelism, Research and Social Action)
Two Standing Committees (Worship and Church Music; Relations to Lutheran Churches)
Three Auxiliaries (Brotherhood, Women of TALC, Luther League)

*How many districts in the new Church?*

19, each divided into conferences

*What will be the name of the publishing house?*

Augsburg Publishing House

*What will be the name of the official church paper?*

The Lutheran Standard

*How will congregational life be changed after the merger?*

In most churches hardly at all (each congregation will continue to call its own pastors, maintain its own property, and conduct its own local program)

*How will an individual become a member of the new Church?*

By virtue of membership in one of its constituent congregations

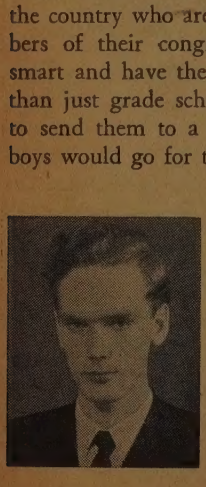
# Come Over and Help Us!

A father and his four small sons. The boys are intelli
but their father cannot afford to send them to the high sc
in town. Perhaps one of them would like to become a min

It is obvious that all churches in the world have their problems, and something would not be right if there were no problems at all. But everything has its limits. Sometimes there are problems which threaten to harm the Church in many respects. Unfortunately that is the case in the Lutheran Church in my home country, Brazil. There is besides the many curricular problems the very big and important one, the shortage of pastors.

Until the second World War almost all ministers for the Evangelical Lutheran Church in Brazil (Synodal Federation) came from Germany. The same way all financial needs were taken care of from across the sea. As everybody can imagine, these supplies stopped because of the war. In that time of extreme crisis the Church was forced to find another way to take care of her needs if she wanted to survive.

In 1946 the Theological Seminary was founded, starting with six students. Every year since then, some pastors have graduated from the Seminary but by far not enough to supply the needs of the congregations. It is really a crying problem. The Seminary, located in Sao Leopoldo, is gaining reputation throughout the country, but there are only 32 students at the moment. Since the new building is finished there is room for much more. There are many poor people throughout the country who are good Christians and faithful members of their congregation. Their children might be smart and have the wish to go farther in their studies than just grade school, but their parents cannot afford to send them to a high school in town. Many of the boys would go for the ministry if they could study.



Pastor P. Manfred Hasenack, author of this article, is a 28-year-old native ordained minister in the Evangelical Lutheran Church of Brazil. Under the sponsorship of the LWF he has been doing post graduate work at Luther Seminary in St. Paul, Minn., and getting acquainted with Lutheran Churches here. He is now in internship at St. Paul's Lutheran Church, Toledo, Ohio. He will return to Brazil in September and take over the congregation he previously served in Marata, Montenegro, RGS, Brazil.

After grade school it takes ten years of study in to become a minister. The Church grants as scholarships as she can, for those who want to for the ministry, but she is not able to give sc ships for all candidates who apply.

What are the costs for a student in Brazil per 45,000 cruzeiros. In American money it means The value of the American dollar is 150 times h than the Brazilian cruzeiro. 45,000 cruzeiros mean much for a Brazilian, but very little for an Am who pays more than $1,000 a year to send his to a college, for instance.

Isn't here an opportunity for American Luth to help their brothers of the same faith in B Wouldn't it be a good kind of mission work, wh congregation or even a private person would sp a scholarship for one theology student in Brazil, p $300 a year, which would take care of everythin student needs for one whole year—room, board, tu fees, books, laundry, yes *everything.*

I know there are congregations in the USA sponsor a missionary in a foreign country. Could some congregations at least afford to sponsor a stu of theology in Brazil? After the student is thr with his studies at the Seminary he does not nee be supported any longer, since the congregation serves will support him for his future life.

The ELC has a mission field in Brazil. The rela between the native Lutheran Church in Brazil and ELC mission were not very friendly in the beginn but through learning to understand each other grew to establish a friendly relationship. It is an portant thing that these relations are good. Each re of this article can help to make the relations closer

If you would like to know more about the Luth Church in Brazil or about the scholarship progra be started, please contact P. Hasenack, 428 Erie Toledo 2, Ohio.

# Correspondence

*' Note: When we agreed to r. Knutson's outspoken article, ea for a New Liturgy" in the issue of* Lutheran Herald, *we ited much reader response. The many letters received are print- these pages. Although we will ibt have to limit letters both in and number, we invite our to respond to this as well as her article in* Lutheran Herald.

## Liturgy Better

Knutson's comments on the liturgy in the last issue of the RAN Herald disclose a lack of ness which is surprising in a f his stature. Unfortunately, his s—which are based as much on ception as on fact — probably the opinion of many members ELC who have been raised on lorwegian Service.

is right in criticizing the first al setting, but he does so for rong reason. That it is within mpetence of the average congre- is attested by the thousands of congregations which have used its predecessor for years. Most ians will agree, however, that it sically inferior to the second set- which also has been mastered by congregations.

must be emphasized that the lit- itself should not be confused the musical settings. The respon- y for the present settings can be to the commission which de- ed the hymnal. The quality of the setting, as well as of many of ymn tune harmonizations, seems onfirm the rumor that no com- t musicologist was consulted on preparation of the book.

garding the liturgy itself, I can conclude that Dr. Knutson is con- ably misguided. I believe that people who are familiar with the Common Service and the wegian Service, as I am, will agree that the Common Service is superior if used correctly. One reason may be that the Common Service is an expression of the worship of the whole Western Church and goes back to apostolic times, not just to Luther's German mass, to Wittenberg, Rome, Uppsala, Canterbury, or anywhere else, including Oslo. It is the purest expression of the development of Christian worship in the Western Church throughout the ages.

The widespread adoption of the Common Service could be one of the greatest unifying forces in the history of American Lutheranism. Liturgical scholars have agreed that it reflects the best of apostolic and post-apostolic usage. It has been used by three-quarters of American Lutheranism for years, and used successfully. We should be thankful that the liturgy which seems destined to become the liturgy of American Lutheranism is also the best expression of the worship of the historic Church. In this connection, I can feel little sympathy for Dr. Knutson's contention that it will not be acceptable to those who know nothing but Reformed worship. Discovering the richness of liturgical worship can be a most significant experience in the Christian development of one who has not been exposed to it before (as Dr. Knutson infers in his opening remarks). But how can we lead others to this understanding when we don't want to find it ourselves?

The fact that a leading pastor and educator in the Church could feel as Dr. Knutson does is a significant commentary on ELC worship, which too often has degenerated into adherence to forms with no real understanding of their meaning. This does not mean that the forms are bad, but rather implies that we have been remiss in their use. Why the "paging frantically in the front of the hymn book" to which he refers? The Service, except for the propers, is laid out so that one part leads into the next. All one needs to do is to find the propers for the day, mark the page with bulletin or finger, and follow the Order of Service as found at the front of the hymnal, referring to the propers when necessary. Anyone can figure out this simple system in five minutes, if he is really interested in doing so.

It is disconcerting that the Lutheran Herald should give editorial space to such an unreasoned criticism of the Common Service. It is, I believe, a criticism of the Church as well, and as such may have some constructive value. Our pastors and music directors must shoulder at least part of the responsibility for the existing sentiment against the new hymnal. I would like to ask that, in all fairness, the Lutheran Herald give equivalent space to some competent spokesman for the Common Service. And to those who sympathize with Dr. Knutson's viewpoint, I would suggest that it is high time we decide that we *want* to learn, understand, use properly, and perhaps even like the "old" *(not* new) Common Service.

Ronald L. Teigen
Kenyon, Minn.

*We would like to point out that it was not "editorial" space that Dr. Knutson used. The editorial pages are used for material expressing the opinions of the editors. The feature article and correspondence pages, such as those used by Dr. Knutson, are open to the expression of opinions of others which may not necessarily be those of the editors. Also, as far as "equivalent space" is concerned, these pages of correspondence already make the score even and we are sure that this is not the end of the matter.*
*—The Editors*

## Let's Learn the Liturgy

► I read Dr. Joseph L. Knutson's article, "A Plea for a New Liturgy," in this week's Lutheran Herald and feel compelled to write and express my keen disappointment that he, the President of Concordia College, could feel the need for writing the article at this time.

I will not debate his statement about the historicity of the new liturgy. I am sure that he knows more about that than I do, but I feel very strongly that this is *not* the time to disparage the efforts of many years which result-

ed in a new hymnal, and to those of us in the E.L.C., a new liturgy.

Our congregation, one of the smaller ones in the Northern Minnesota District—only about 400 baptized members, obtained the new hymnals. Through the cooperation of our pastor, the choir director and the Senior Choir, we selected the First Setting. In short order we learned it and the congregation was soon joining in fully as well as they did with the old "Norwegian" liturgy. Even our Junior Choir, made up of children from the third through sixth grades, has learned it and learned it well. True, children of that age do not have much of a Haugean background, but many of us do, and have been able to overcome the dislike for change inherent in all of us.

This is the time for all of us to join in and make an honest effort to learn the new liturgy so that before long it will be as familiar to all of us as was the old. I firmly believe that this liturgy will do much to help further the union among Lutheran bodies, especially those who helped produce the new Service Book and Hymnal.

ALVIN ERICKSON
Long Prairie, Minn.

## Call for Consistency

► No doubt there are many who will rise to the fore from the ranks of the church's liturgical scholars to answer Dr. Knutson's plea for a new liturgy. As a pastor interested in the meaning of the Service for souls in search of certainty, I would like to call for some consistency. Is it not possible that we can begin by using what we have?

Let me share our experience. At Central Church we introduced the "new" Service on Pentecost Sunday in 1958. Our deacons (nine men tried and true) were not at all sure how it would go over with our people. Perhaps Central was, in a sense, better prepared because through the years the common service had been used at morning worship.

We trained our choirs and at all services attempted to explain what was happening before the "new" Service was thrust into the laps of our people. Every organization in the congregation received a simple, mimeographed outline which gave the background of the Hymnal Commission and explained the "new" Service.

We chose Pentecost—a festival day—to make the introduction a little more special. A rubric in the new Service Book and Hymnal calls for the Nicene Creed to be used on this day. So we used it. And our people were pleasantly surprised at being able to confess their faith together in the stately words of this great "vestige of a past age."

At Central we have no hymnals save for the choirs. The Service is printed in the bulletin. Perhaps this has saved us a lot of trouble with folks unfamiliar with the make-up of the book. Rummaging for the right pages is hardly a deeply spiritual experience. But is the Service really that difficult to follow or to find?

When the Service was introduced, we took time at the beginning of each service to explain briefly and simply what the changes were, where they occurred, and how the Service would run. Now, one year after the introduction of the Service, we feel that our people can sing it (first setting); that it is not a difficult service; that visitors (and we have many) are able to follow it easily and well.

If there are two Ph.D.'s at Concordia who do not feel they will live long enough to learn the "new" Service, they are either approaching the age of Methuselah or I have question about the academic future of my Alma Mater.

No doubt, there are those in the Church who would like for any number of reasons to have had this or that or something else in place of the present liturgy. With all due respect to Dr. Knutson, it seems to me that if he had been in the place of a parish pastor introducing the service, and had spent a little more time learning it himself, he would not have found it difficult at all. No one will disagree with the fact that Dr. Knutson has a strong voice, and I think a good one. It seems to me that having him turn into a Quaker on any subject would be a great loss to the Church. His lucid observations, it seems to me, however, run far afield when he discourses on the liturgy.

No doubt, the Lord will be able to raise up a man, or a group of men, who will present to us a new form which will incorporate the gre
ures of the Universal Church
ever, we do not have this ne
yet. For the time being, after
troduction of a new hymnal a
ice, it seems to me we could
profitably what is available.

In the new hymnal, there i
tion in the general prayer wh
pray the Lord that He will
spirit of affection and service
the members of all Christian
that they may show forth His
in our land and in all the
Let us worship with a spirit
fection—even toward the Servi

Perhaps one of the things t
need is a richer, more compet
sight into the meaning of our
cal past. Perhaps we are far to
looking at what is not to take
tage of what exists for our
seems to me that it is a trag
term the liturgy a performanc
one of our deacons, who is a m
of a paint store said: "You kn
you take a little time to think
it, there is a lot of good in this
ice." I think he is right.

(The Rev.) KARL BRE
Minneapolis, Minn.

## Explanation Needed

► Dr. Knutson's article ("A Pl
a *New* Liturgy," June 9, 1959
done the Church an inestimably
service. Surely the appalling la
understanding of the "why's
wherefore's" of our liturgical wo
on the part of a man who has ach
so high a position in our Synod
stimulate us to an awareness of
greatly we have failed, and are
ing—with some wonderful except
to educate our people to just what
are doing in church on Sunday
ing.

Why, for example, does not the
THERAN HERALD print a weekly co
*explaining* different aspects of ou
urgy—as do *The Lutheran* and
*Lutheran Witness*?

ALAN C. FREED
St. Paul, Minnesota

*We thank Reader Freed for this
gestion. Such a series has been
twice in* LUTHERAN HERALD *in
past. Perhaps it is time to do it
featuring the new liturgy.*
*—The Editor*

# The Deadly Sins: Anatomy of Envy

### *Small and Large*

ne of the saddest things about envy is its smallness: narrow compass within which it lives. To be en- s is to turn eternally like a caged rat within the : radius of malice.

very prominent and certainly every great man is object of somebody's envy. I once heard a clergy- of considerable gifts discuss an older and greater ague. It was not necessary that the younger man ld agree with or even admire the older. But he d have spared the old eagle the nasty nipping of nvy. Instead he landed with his claws on a few of older man's personal weaknesses and he pecked tore at them with his hard beak. While the murder going on, I watched the face of the younger man. was a good enough face under ordinary circum- ces, but during the moments of envy, it shrivelled. as like the face of a monkey being unpleasant about ut.

### *Self-Administered Poison*

hile it is certainly true that a man's envy damages e than himself, it is nevertheless true that the test injury of envy is inflicted upon the envious self. And it is no respecter of persons. Even great s with a capacity for bigness are caught in the ss of envy: the master who cannot tolerate the possi- y that his disciple may outstrip him; the highly cessful businessman who finds that his son's ideas better than his own; the sacrificial mother who will believe that Jack's wife now means more to Jack n she does—she who went down into the shadows him.

### *Sin Without Savor*

ecause envy is what it is, it comes unsought and idden to our door. Unlike pride and even anger, y has no voluptuousness in it; it is never delicious. ok into the eyes of the envious and you will see ul in torment. He is not that way because he wants be that way. He is not like the glutton whose eyes brightened with the joy of sauces. The envious n is overwhelmed by the sight of other men's good tune. He is trapped. Dante is helpful on this: the vious man is like a blind beggar.

### *Door of Deliverance*

Hence it will not do to slap the wrist of the envious and to tell him to be a good sport. Envy is not discourtesy which yields to a code of etiquette. It is root sin, and only God's mercy avails in dealing with it. But deliverance does come through mercy. *Misericordia,* mercy, generosity — these are the antidotes of envy. "Freely ye have received," writes the Apostle, "freely give."

Envy melts before the truth of God's generosity. Everything I envy is God's gift to someone: intelligence, grace, wit, artistic genius, personal attractiveness. And what others find enviable in me—that is also a gift.

Hence sanctification begins in praising God for the gifts he has given men. I do not resent the gift; I adore the Giver. God be thanked for the intelligence of Colleague Abel! God be thanked for the success of Competitor Baker! May the Lord be praised for making Brother Charlie so effective in the pulpit! Praise the Lord for the unspoiled loveliness of Sister Dolly! How good of God to shower such talent on Neighbor Easy's children!

### *Largesse*

And sanctification continues in giving out, sharing, lavishing—a merry, humble, and liberal pushing out from me whatever gifts I have been given, without thought of retaining them, hoarding them, pawing them as if they were mine, mine, mine! If a gift is something I share as soon as possible with someone else, I shall not be so concerned with that careful comparison of *my* gift with *your* gift which is the spawning ground of envy.

There is a wonderful medieval word for a generous gift. It is *largesse* and it comes from the word *large.* What a spacious air it breathes! What an antidote for envy!

# For the Family Altar

J. R. Hest

*Toward the Sixth Sunday After Trinity* — *Places of Extre*

The Epistle: Romans 6:3-11 • The Gospel: Matthew 5:20-26

## Monday, June 29

### DEPTHS OF DESPAIR

Psalm 116:6

*When I was brought low, he saved me.*

Many times the Psalmist had been "brought low." He knew what it was to have the "snares of death encompassing him." He knew suffering and anguish because of the plots and schemes of his enemies; he knew the tricky nature of humanity, and he knew the deceitfulness of his own heart. But he also knew the faithfulness of God to attend him in the depths of his despair. This was the way out, the effective solution. It is one thing to be defeated by the experiences of life; it is quite another to take hold of the hand of God that reaches down to help.

*Teach us to know, heavenly Father, that those who know You best are those who have discovered Your faithfulness to hear and to help at the point of their greatest extremity. When we are blue, when we are despondent, when we are thrown into the depths of despair, give us the grace to call upon You. In the Name of Jesus. Amen.*

## Tuesday, June 30

### PERIL

Mark 4:37

*And a great storm of wind arose, and the waves beat into the boat, so that the boat was already filling.*

There are times when man feels very small. When nature lets loose its fury, man stands helpless against it. The disciples had such an experience on the Sea of Galilee. Crossing over with the Lord Jesus a storm arose so that there was no longer any control over the boat, and those on board were in actual peril of their lives. In the midst of this the disciples wondered whether Jesus was concerned with their plight. "Do you not care?" they asked.

*While we understand that we are never free of danger in this life, help us, dear Lord, to walk in the good confidence of Your children. We pray that we may be spared from harm and danger that would befall us. When peril arises, help us to hear Your voice, saying, "Peace! Be still." Give us the inner peace that belongs to those whose safety is in You. Amen.*

## Wednesday, July 1

### THE SICKBED

Mark 5:25-26

*And there was a woman . . . had suffered much under many physi and had spent all that she had, and no better but rather grew worse.*

There are many people who known the extremity of the woman v Mark describes. Her experience foll the pattern that has power to destro hope. First a fruitless attempt to a cure; this brings about a depletio funds; then the final irony: the sic grows worse and worse. But this wo found the answer. "She had heard reports about Jesus." Through Him received the cure.

*Out of Your gracious love, O You use every occasion to Your good poses. Even sickness. Sometimes the bed becomes a Galilee, the real and meeting-place, where You find and found. Give courage to those who bear long sickness, and tenderness to who wait upon them. And if the sick is unto death, make well now the which is greater than death.*

## Thursday, July 2

### THE EGO

Mark 10:35-37

*"Teacher, we want you to do for us whatever we ask of you."*

Even the disciples had trouble with their egos. In the company of Jesus, who wanted to train them in self-forgetfulness, their old natures welled up. So here shamelessly they came to Jesus with a request, "Grant us to sit, one at your right hand and one at your left, in your glory." This was dangerous territory; the ambition, the human desire, the sinful nature in them was bidding for expression and control. Quickly Jesus summoned them to review the high purpose for which He had come, and to which they were called.

*Constantly we need to be reminded that our selfish ambition needs to be held in check, dear Jesus. For since we have become Your children, it is no longer our glory we seek, but Yours. If our faith is real then we will lose ourselves in You. Forgive us our many sins of presumption, dear Jesus, and keep us humble. Amen.*

## Friday, July 3

### IMPOSSIBLE SITUATIONS

John 6:9

*"There is a lad here who has five barley loaves and two fish; but what are they among so many?"*

The disciples were wringing their hands and they were walking about with a questionmark on their faces. They were responsible for the vast number of people who had come out to see and hear Jesus. But what were they to do? How could they feed them when supplies were so short? This was the impossible problem, the unsolvable situation they had on their hands. The answer, of course, was with Christ who fed the multitude, beginning with what was at hand.

*How overwhelmed we are at times, O Lord, when we measure the need against our ability to do something about it. The daily news, revealing the injustices, the wrongs, the evil, the lostness of millions of people, confronts us with an impossible situation, and we feel that the cause of righteousness is lost. But remind us clearly that with You there is ability, power, might. Amen.*

## Saturday, July 4

### CHRISTIAN HARDSHIP

Acts 12:4

*And when he had seized him, he him in prison, and delivered him to squads of soldiers to guard him.*

It has always been the lot of t who believe in God to suffer hardship cause of it. In the early Church, Christians suffered persecution. He "laid violent hands upon some who longed to the church." Peter was spared. He was put in prison and u heavy guard. Perhaps he wondered the time what sort of protection he getting from the Lord; or he may h said, "So this is what I have for serv Him."

*Keep from our minds such questi that would challenge Your purpo gracious Lord. You have not promi that we will be spared hardship if serve You. You have told us plai that we shall suffer extremity beca we follow You. We pray, then, that that extremity we may be strengthe in faith, encouraged in our work, made anxious to glorify Your Name.*

## Thousands Attend First of Calvin Celebrations

ousands of persons, including many from countries throughout the world, :red in Geneva, Switzerland, for the inauguration of celebrations com- orating the 450th anniversary of the birth of John Calvin, one of the giants ıe Reformation.

nong foreign countries represented were the United States, Scotland, ce, Australia, Indonesia, South Africa, and four Communist countries— nd, Czechoslovakia, Hungary, and Yugoslavia. A special message of greet- was read from President Eisenhower.

ghlight of the celebrations was dedication of the World Presby- a Alliance of the newly restored in Auditorium, the historic 14th ary church where Calvin and other rmation leaders preached and ht.

a statement prior to the open- of the celebrations, Dr. Marcel ervand, secretary general of the nce, said the jubilee would serve call to members of all Reformed rches "that what happened in eva in the days of Calvin was of al importance for Christianity ughout the world."

oday a world center of Protestant- housing the headquarters of many national bodies, including the ld Council of Churches and the heran World Federation as well the Presbyterian Alliance, this utiful city at the southwestern end Lake Geneva was a scene of un- ted animation as the commemora- celebrations uniting 45 million ormed believers around the globe under way.

They were ushered in by a Day of yer and Dedication in all the Re- med churches in the city during ch collections were taken up for ew scholarship fund to send needy ss students to Geneva University, ch is observing its fourth centen- this year.

n addition to marking the birth John Calvin at Noyon, France, on 10, 1509, the celebrations also mmemorate the 400th anniversary the Calvin Auditorium, which was forerunner of the university, as l as the publication the same year 559—of the Reformer's Institutes of the Christian Religion. This famous work gave clear and legal structure to what previously had been formless and disorganized Protestant thought.

The formal inauguration of the anniversary events took place in front of the Wall of the Reformation, which is set off by statues of Great Reformation leaders.

Prepared in connection with the Calvin jubilee was a special issue of *Vie Protestante* (Protestant Life), a Geneva weekly, which reported the events of 1559 as if they had just happened.

—RNS Photo

**CALVIN PREACHES AGAIN—An historic worship service reproducing in minute detail one conducted more than 400 years ago by Protestant Reformer John Calvin was dramatized at the annual Presbyterian Assembly recently. Shown portraying Calvin is Robert E. Seaver, director of religious drama at Union Theological Seminary.**

### WOMAN ORDAINS HUSBAND

A woman minister in Montreal, Canada will be one of the officiating clergy at the ordination of her husband.

The Rev. Mrs. John Hoffman, an assistant minister of St. James United Church will be one of those "laying on hands" when her husband joins the United Church ministry.

Mrs. Hoffman, the former Nettie Wilson, was ordained nine years ago, served rural parishes in Ontario and came to St. James Church four years ago. Her husband, whom she married a year ago, is a student at the United Theological College here. He was formerly a research chemist and has a doctorate in chemistry.

## Asian Church's Role Stressed by Leader

Dr. W. A. Visser 't Hooft of Geneva, general secretary of the World Council of Churches, said in Malaya there must be constant communication between Asian Churches and the ecumenical movement "if all Churches are to be spiritually free."

"The Asian Churches," he declared, "should speak up clearly when they see a danger that the WCC acts or speaks like a Western Council of Churches."

He addressed some 180 representatives from Churches in Asia, Africa and the West at the first assembly of East Asia Christian Conference. Affiliated with the conference are 42 churches and Christian councils in 15 free Asiatic nations.

Dr. Visser 't Hooft spoke on "The Significance of the Asian Churches in the Ecumenical Movement." While advocating greater co-operation in the movement by Asian churches, he pointed out that "there is not the slightest hope to expect in the forseeable future anything like a Christendom civilization in all parts of the world."

Speaking on "The Witness of the Holy Spirit in the Life of the Asian Churches," Bishop J. Lesslie Newbigin of the Church of South India sharply challenged many principles and prac-

tices underlying the missionary movement of the last century. He asserted that these practices "were far removed from the missionary activity of St. Paul."

The heavy reliance on foreign funds by Asian Churches, he said, "may have handicapped the development of local churches by creating organizational patterns from which they still suffer."

Bishop Newbigin said foreign missions boards should regard new Asian Christians as "fully responsible adults," instead of treating them "as a class of trainees under tutelage."

## Propose Ten-Church Merger

An eloquent appeal for unity was made to nine denominations of the Presbyterian and Reformed traditions in North America by the United Presbyterian Church in the U.S.A. at its annual General Assembly at Indianapolis, Ind.

The plea was sounded in a letter written by Dr. Theophilus M. Taylor of Pittsburgh, Pa., out-going moderator, to seven Churches in this country and two in Canada, all members of the World Presbyterian Alliance's North American Area.

It expressed the hope that "you and we may present our witness to the reconciling love of God in Christ to the world with one voice in one Church."

—RNS Photo

**NEW PRESBYTERIAN MODERATOR — Dr. Arthur L. Miller of Denver, Colo. (right) is invested with a silver cross, symbol of his election as moderator of the 171st General Assembly of the United Presbyterian Church in the U.S.A. by Dr. Theophilus Taylor, outgoing moderator.**

The combined membership of the nine bodies is nearly 3,500,000, while the United Presbyterian Church represents 3,159,562 communicants. It was formed last year by a merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America.

Referring to this union, the message stated that the new denomination has enjoyed "one of the richest blessings of God's spirit through the merging of two streams of tradition into our Church."

"Humbly we acknowledge that this union was no product of our own labors," it said. "This is the Lord's doing, and it is marvelous to our eyes."

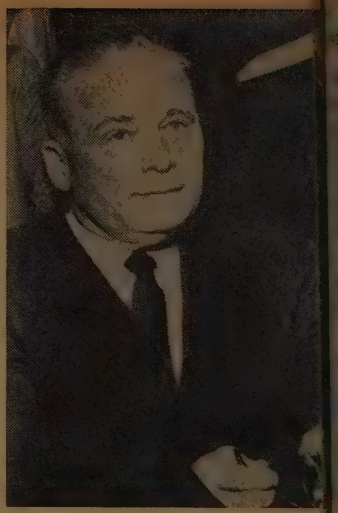
The letter observed that co-operating together "in the Lord's work has brought an abundance of blessing which all human standards of measurement fall short of defining."

"Being recipients of such blessings brings about a deeper sense of our stewardship under God," the letter continued.

Expressing the desire to share blessings and joys, "particularly with you," the message declared that all Churches to which the letter was sent have in common "our Reformed heritage and are sprung from a common root and stock and hold a Biblically founded faith, centered in the eternal Word made flesh."

Churches of the Reformed heritage are those whose tradition has its roots in the theology of John Calvin, 16th century Reformation leader. Presbyterianism refers to a form of church government in which the authority of a bishop is invested in a church council.

The letter was addressed to the following denominations: Associate Reformed Presbyterian Church, Cumberland Presbyterian Church (Colored), Cumberland Presbyterian Church in the U.S.A. and Liberia; Evangelical and Reformed Church, Hungarian Reformed Church in America, Reformed Church in America, Presbyterian Church in the U.S. (Southern), Presbyterian Church in Canada and United Church of Canada.



—RN

**HEADS SOUTHERN BAPTISTS—Dr. R Pollard, pastor of the Broadway B Church, Knoxville, Tenn. was elected dent of the Southern Baptist conventi its annual meeting in Louisville recent**

## Summer Missionaries

**(See similar story on ELC news pa**

A summer as Christian mission in Latin America is in store for Boston-area young people, thre whom are heading for the prim jungle.

The five—three men and two w en—will be sent from Tremont T ple Baptist Church in Boston fo weeks' service in Brazil, Ecuador, Cuba, said Dr. Harold L. Fickett pastor.

Serving as translators and mis aries in the jungles of Eastern E dor will be Philip Whitney of Ma field, Mass., and Duane Christe of Tacoma, Wash., both student Massachusetts Institute of Technol Terry Langendoen of North Hale N. H., another M.I.T. student, work with American and native sionaries in Brazil.

Miss Marjorie Dixon of Taun Mass., a registered nurse, and M Lillian Slater of Dorchester, Mass school teacher, will work in childr camps in Cuba.

All five are considering full-t missionary service when they comp training. Their expedition is be financed by 250 members of the T ple College Career organization.

## ch Must Recover hepherd Image"

John A. Mackay, president of ton Theological Seminary, says he recovery of the "shepherd " and its interpretation for mod- ivilization is one of the most tasks facing churches today.

addressed a "popular meeting" to the public held in connection the annual General Assembly of nited Presbyterian Church in the . in Indianapolis, Ind.

aking on "God's Shepherds," Dr. ay asserted that it is the obliga- of all Christians holding public in the Church or society "to be hepherds at all times and in all nstances."

is their responsibility, he said, ed the flock by communicating uth," and "to gather the flock by ing a ministry of reconciliation by Christians scattered in dif- groups may be gathered into gle community of love, a true enical fellowship."

serving that a Christian dare r to be less than a Christian at ime," Dr. Mackay contended that 'rediscovery and implementation ie shepherd spirit is the surest ote to international Communism."

mmissioners (delegates) and s at the meeting also heard an ss by Dean Earnest Gordon of eton University Chapel on "Vo- n in the Service of God" in which ressed the need for "responsible tian involvement" in the every- world.

### MODERN DANIEL

A priest attached to the Roman atholic mission of a tea plantation Portuguese East Africa spent a hole night in prayer after he had st his way in the bush.

Father Sergio's immediate worries ere two lions which had suddenly ppeared and forced him to shinny o a tree.

The lions stayed below all night. eprived of what had seemed to e a tempting meal, they tore up he priest's satchel instead and pped the vestments it contained to shreds.

They took off only after some hunt- rs—"a real answer to my prayers," s Father Sergio put it—came on he scene and scared them away.

## Merging Youth Groups Plan 1960 Convention

Milwaukee, Wis., has been chosen as the site for the constituting convention of the Luther League of The American Lutheran Church, the new church body that will be formed next year by a three-way merger.

The Luther League will meet August 16-21, 1960, with 3,500 official delegates representing nearly 125,000 Lutheran youth in the United States and Canada from the three uniting groups—the American, Evangelical and United Evangelical Lutheran Churches.

According to the Lutheran Youth Convention Committee, the purpose of the youth meeting will be to constitute the Luther League as the youth auxiliary of the new Church and to determine the League's program for the first triennium, 1961-63.

The committee in charge of the convention consists of six members, two from each of the merging bodies, with the Rev. Chester M. Patton of Columbus, assistant youth director of the American Lutheran Church, as chairman.

### In Australia . . .

## Lutheran Unity Impasse

Australia's two Lutheran church bodies have exchanged new formal communications reiterating their desires to draw closer together, according to reports received at Lutheran World Federation headquarters in Geneva.

The messages were couched in most friendly terms, although they suggested no yielding of the two Churches' conflicting positions on the few matters that remain unsettled after some 15 years of discussions between them. Most of these matters relate to the LWF membership of the United Evangelical Lutheran Church in Australia, which the other body regards as "sinful unionism."

That body, the Evangelical Lutheran Church of Australia, in synodical convention at Albury (New South Wales) in March, unanimously approved the Theses of Agreement drafted by the two Churches' intersynodical committees. At the same time, however, it reaffirmed its stand that until agreement is reached on the remaining matters it enumerated, it would not feel able to merge with the UELCA, or even enter into altar and pulpit fellowship with it.

Organic union is the avowed ultimate goal of the theological talks which the inter-synodical committees have been holding from time to time at Adelaide. The committees since 1948 have jointly produced Theses of Agreement on church fellowship, joint prayer and worship, conversion, Divine election, the Church, and the office of the ministry.

As an interim measure while the last divisive questions are being cleared up, the UELCA has invited its counterpart to agree to admit the pastors of each to the other's pulpits, and the members of each to the other's communion altars, on the basis of the doctrinal unity already established between them.

## Fendt to Head Seminary

Dr. Edward C. Fendt, a member of the faculty at Capital University, Columbus, Ohio, for 35 years, has been elected president of its Evangelical Lutheran Theological Seminary.

Dr. Fendt was named to the post on June 1 by the Board of Regents of Capital University. He has been dean of the seminary for the past 13 years.

Separate administrations for the seminary and college operated by the American Lutheran Church were made necessary by the organizational structure for the new church body that will be constituted next year by the union of the ALC, Evangelical Lutheran Church and United Evangelical Lutheran Church.

Born in Michigan City, Ind., in 1904, Dr. Fendt obtained his B.A. from Capital University in 1925 and his B.D. from its Theological Seminary in 1928. He has also studied at Ohio State University and the University of Chicago Divinity School. He received a doctor of divinity degree from Capital in 1943 and a doctor of laws degree from Pacific Lutheran College in Tacoma, Wash., in 1958.

### POST OFFICE MARKS DANA ANNIVERSARY

**The Post Office Department in Washington, D.C., announced that it will honor the 75th anniversary of Dana College, Blair, Neb., a UELC institution, with a special slogan cancellation. The cancellation which will be applied to mail at Blair from June 15 through December 31 will read "75th Anniversary Dana College 1884-1959."**

## Penna. Lutherans Debate Communion Practices

A controversial statement on Holy Communion — tabled or referred for study in previous years—was finally adopted 201 to 149 by the Lutheran Ministerium of Pennsylvania at its 212th annual convention at Buck Hill Falls, Pa.

It was opposed by a "high church" minority and by others who felt that a Communion statement being prepared by a special commission of the United Lutheran Church in America should have precedence.

In its adopted statement the synod warns against using the term "Mass," and the use of sanctuary lamps, bells, incense or genuflection. It also recommends that the Communion service generally be limited to congregational observance, and that it not be held in educational institutions, or for special groups of the laity, including wedding parties.

The statement was desired by synod officials, especially by the president, Dr. Charles M. Cooper, to provide him with a directive and a measure of authority in cases where church councils or congregations are in dispute with their pastors over the frequency of Holy Communion or the ritual used.

After its adoption, Dr. Cooper stated: "I do not consider that you have given me a cudgel to make war against the 'high' church. It is accepted that congregational practices (in the serving of Holy Communion) are not and never will be anywhere alike."

Two leading United Lutheran liturgical authorities bitterly assailed the limitations against frequency and special group or institutional celebrations.

They were Dr. Luther D. Reed, 86, president emeritus of Philadelphia Lutheran Seminary; and Dr. Edgar S. Brown, Jr., director of worship of the ULCA, a member of the synod. Dr. Reed, highly regarded as "an elder statesman of the Church," and Dr. Brown both charged that the statement "was an artificial and dangerous restriction on the channels of Christian grace."

"The Ministerium is getting into deep theological waters, and acting like King Canute trying to hold back the tides," Dr. Reed warned.

Dr. Brown demanded that the minutes include a protest over his and others' signatures, along with the approved statement. Dr. Cooper parried this request and said that it would be considered at the next executive board meeting.

Throughout this debate, speakers also rose to deplore "the unfortunate wrangling and feelings in our midst." One of them said, "This is the Lord's Supper, but we seem to have a hard time trying to serve it."

Another statement defining the right of laymen to assist in the serving of Holy Communion was approved without dissent. Laymen have assisted the pastor in only a few congregations of the synod, and it was not foreseen that the practice would become widespread, even with the official sanction.

## Pro Deo in Indonesia

The first Pro Deo et Patri Scout award to be made in Ind was presented to an American L an boy by a Chinese Presbyterian ister at a service made possible th the efforts of a Roman Catholi man.

The award went to First Class Ronald Nelson, who completed quirements at St. John's Lut Church in Moline, Ill., before le the U.S. for Indonesia with his pa Mr. and Mrs. Harry E. Nelson

The Nelsons are in Indonesia part of the Kentucky Contract T an International Cooperation Ac istration program of engineering scientific education.

When the Nelsons arrived here, contacted an active scout troop in that arrangements might be mad the presentation of the award. Liem Siang Hok, a civil engineer leader of the troop, which is spon by a Roman Catholic church, eager to help.

Arrangements were made f special service of presentation in v Ronald and his fellow Indon scouts marched through the ch preceded by bearers of the Indon American, and Scout flags.

MONTANA PARISH UNIT—Shown above is part of the fireside room and kitche in the new tri-level parish education building dedicated recently by First Church, H Montana. Dedication day speaker was a former pastor, the Rev. Rolf G. Hanson R. A. Daehlin, president of the Rocky Mountain district, conducted dedicatory The new $141,000 unit, attached to the church, provides classrooms for the 600 me Sunday school of the church. The parish also plans to begin a day school kinderg in the building this fall. The Rev. Roald A. Kindem is pastor of First Church.

## ts Sieze Riga heran Cathedral

Mary's Lutheran Cathedral in Latvia, built in the 16th cen- was taken over in May by the government, according to relia- orts received at Lutheran World tion headquarters through di- channels.

reports said the state made the a "historical monument" in to gain control of its mammoth —one of the largest in the world. authorities were said to have l that its music should be avail- o the "many" Riga lovers of concerts who would not con- ously attend a church service en enter a building still being for religious purposes.

h its four manuals and 124 the 75-year-old organ is said by to be the largest in the world. e had 7,000 pipes, but the big- were taken as scrap metal during German occupation of Latvia 44) and have not since been re- l.

the past five years, the National —which has now taken over the dral—was said to have twice de- ed major repairs as the price rmitting the Church to continue the building and its organ.

both instances, Latvian Luther- ucceeded in raising the necessary to meet the demands, and some ican Lutheran visitors who were e cathedral last July pronounced n fine condition." The Latvia ch in recent months has also been ng means to restore the organ to e-war condition.

servers said the Communists were isfied with the Church's previous f the organ as a medium of evan- ation. Half-hour services held in athedral every noon were attend- y between 50 and 100 people. the larger congregations on Sun- there were choirs as well.

e cathedral, which seats about , was built on the site of a 13th ry church which burned in 1547. tvian pastor now in England said cathedral "has been a kind of stian shrine to our Lutheran peo-

## 59 Students Volunteer Summer Services

Fifty-nine college students have been chosen to participate in the volunteer services summer program of the Young People's Luther League. Forty-four of these will work in congregations and church camps throughout the United States. Traveling in teams of four they will stay in a congregation or camp for one week.

They will serve congregations in blighted areas of large cities or in new housing areas where work is just being started. These areas include Brooklyn, Oklahoma City, Colorado Springs, and the Minnesota Iron Range.

The teams visiting camps will spend at least one week at 25 different camp sites. They will serve as counselors and staff members.

The remaining 15 students will participate in an International Work Camp near Oslo, Norway. They left New York June 13 and will return September 10.

The students give their services without pay. They attended a training session at Luther Seminary in St. Paul early in June.

## Youth to Serve As Junior Missionary

(See similar story on general news page)

A 17-year-old youth in St. Louis Park, a suburb of Minneapolis, Minn., will learn first hand this summer what it's like being a foreign missionary.

James Parks will spend his vacation serving as a "junior" missionary in Africa. James, son of Mr. and Mrs. C. W. Parks, is just finishing his junior year of high school.

He was selected for the experiment in mission education by a seven-member committee of Westwood Lutheran Church where he is active in the youth program.

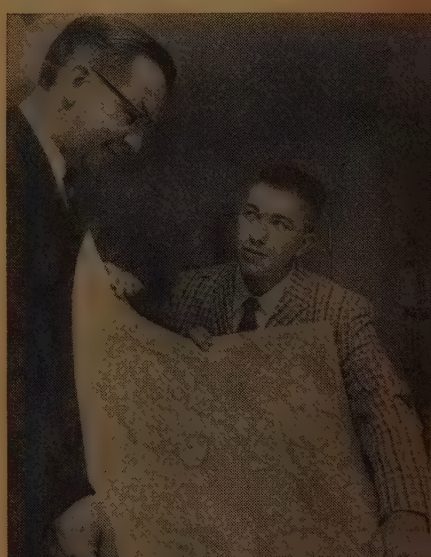
The experiment was suggested by Westwood's pastor, the Rev. Victor Quello, who conceived the idea after his daughter went to Germany last summer under the student exchange program of American Field Service.

His first two weeks in Africa will be spent on the Moshi field of the Lutheran World Federation in Tanganyika. From there he will go to Zululand where he will work two months with an Evangelical Lutheran missionary from Minnesota, Dr. Erling Hestenes.

James will not be just an observer of missionary work, Pastor Quello emphasized. He will try to get the "feel" of missionary life by actual work. In mission hospitals he will do whatever the missionaries ask him to do.

James will take photos of missionary activities and when he returns he will show them and speak on his experiences to youth groups of his own and other churches.

Pastor Quello said that one of the hopes for the experiment is that "We think it might stimulate response among youth to consider the mission fields as a life's work. We are trying



MISSIONARY FOR THE SUMMER—James Parks, 17, who will serve this summer in Africa as the first "junior missionary" from Westwood Church, St. Louis Park, Minn. is shown discussing final plans for the venture with his pastor, the Rev. Victor Quello. —RNS Photo

to show that being a witness for Christ is exciting whether in Africa or St. Louis Park."

En route to Africa, James will spend two days each in Rome, Athens, and Cairo.

The trip will cost $1,500 or $1,600 of which the Westwood congregation will pay all but $300. That will be borne by James and his parents.

James is a member of Westwood's Explorer Scout unit and is a member of the Luther League, the church's Motet choir, and an assistant in the Sunday school.

Westwood congregation hopes to send a different youth to some foreign mission field each summer.

## Honor Rolls Added

Four new churches have been added recently to the growing list of the **Lutheran Herald** Honor Roll. The following congregations are among those who are sending the **Lutheran Herald** to every member in their parishes:

Prince of Peace Church, Everett, Wash.—the Rev. Bernt I. Dahl, Jr.

St. Philip's Church, Minneapolis, Minn.—the Rev. M. A. Egge

Ascension Church, Medford, Ore.—the Rev. E. S. Tollefson

Lake City Church, Lake City, S. Dak.—the Rev. Kermit Undseth

"ABOUT FACE" CHURCH—Vienna Church, Vienna, S. Dak. did an about face recent remodeling project which included constructing the new chancel where entrance used to be. In addition to installing the new chancel furnishings shown, congregation remodeled the old church inside and out, built a 40-foot addition to basement and refurnished the entire church. Cost of the project was $24,000. The D. J. Severson is pastor of the parish.

## Colleges

### Honorary Degrees Granted

Two honorary degrees of Doctor of Divinity were awarded at commencement exercises at Augustana College, Sioux Falls, S. Dak. to the Rev. E. O. Gilbertson of Sioux Falls and the Rev. A. Henry Hetland of Chicago.

Pastor Gilbertson is the president of the South Dakota District, The Evangelical Lutheran Church. He has served as president of the International Young People's Luther League, and has served with distinction as a leader of church youth. Graduating from Concordia College in 1936 and receiving a Bachelor of Theology degree from Luther Seminary in 1940, he has served three pastorates.

Executive Secretary of College and University Work of the National Lutheran Council, Pastor Hetland was formerly the NLC western division's regional secretary with headquarters in Berkeley, Calif. Graduating from Augustana College in 1934, he received his B.Th. degree in 1939. He has served three pastorates.

### Honor Alumni

A Lutheran pastor, a lieutenant governor, a financier and a business executive were honored by their alma mater when St. Olaf College officials presented them with Distinguished Alumni Awards.

Framed citations went to the four men during the Northfield, Minnesota school's 84th anniversary commencement exercises: Pastor Melford Knutson, Albert Lea, Minn.; Minnesota Lieutenant Governor Karl Rolvaag; Dr. Roy L. Reierson, vice-president of Bankers Trust, New York and N. D. Helland of Tulsa, Oklahoma, director of the Oklahoma state Blue Cross program.

### Newspaper Award

*The Manitou Messenger,* student newspaper at St. Olaf College, has been rated among the top six papers in the nation at schools with enrollments from 1,251 to 2,000.

The All-American award was announced by judges for an annual test conducted by *Associated Colle Press.* Altogether a total of 469 co newspapers were entered in 15 ferent judging brackets.

*The Messenger* at St. Olaf was peting against publications from schools of similar size.

## People

**The Rev. Rodger S. Jordahl** has appointed assistant professor of Testament at Augsburg College Seminary in Minneapolis. He wil gin his work at the Lutheran Church institution September 1. tor Jordahl has recently compl graduate studies at the Universit Chicago and has served the EL a navy chaplain for several years.

**The Rev. Lambert Locker** has signed from the Belfield parish, field, N. Dak. in order to accept a to become the campus pastor at State College, Ames, Ia., effectiv August.

**The Rev. E. T. Fyrand** has resig his parish in Walcott, N. Dak. in o to accept a call to Hazel Run Bergen parishes at Hazel Run, M

**The Rev. J. Enderson** has resig from Our Saviour's Church, M City, Ia. in order to accept a ca

nd Park Church, a UELC con-
on in Des Moines, Ia.

**David Urness** of Denver, Colo.
come the minister of music at
Church, Sioux Falls, S. Dak., in
aber. A graduate of Concordia
, Moorhead, Minn., Mr. Ur-
completing his work on a mas-
egree in music at the Univer-
Denver.

**Rev. Roger Fjeld,** a member of
LC congregation at Primghar,
as recently ordained into the
ry of the American Lutheran
h. Pastor Fjeld took his theo-
training at Wartburg Seminary,
que, Ia. He has accepted a call
dalia, Mo., where a new mission
gation is being organized.

**Rev. Paul Braafladt** has been re-
from the active Air Force chap-
in order to accept a call to
tain View Church, Puyallup,

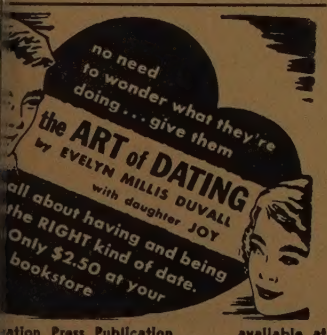
**Rev. O. K. Wold,** formerly pas-
United Church, Red Wing, Min-
, is now serving as pastor of
Church, Fort Worth, Texas.

## Obituaries

**s. Selma Beil Ingulsrud** died on
12 in Tokyo, Japan, after a brief
. She was born in Hutchinson,
s, on April 15, 1924, and was a
ate of Drake University. She was
ed to Lars Ingulsrud in 1949.
began serving on the mission
in Japan in 1952 and had just
ned to Japan from their first fur-
when Mrs. Ingulsrud became
he is survived by her husband
hree children.

**s. Martha Lunde** died April 28
. Paul. She was born in Norway
ptember 20, 1863, and immigrat-
1887. She was married to the
Rev. Nils Lunde, who died in 1931. She lived in Rindal and Halstad, Minnesota, Dwight, N. Dak., and Nelson and Wittenberg, Wis. At Wittenberg she was matron at the Home for the Aged. Survivors include one son, the Rev. Joseph N. Lunde of Calmar, Iowa, and one daughter.

**David Allen Peterson,** son of the Rev. and Mrs. Allen T. Peterson, died May 19 while undergoing heart surgery in Minneapolis. He was born October 11, 1952, in Berlin, Wisconsin. Funeral services were held in Hancock, Minn., with burial at Mt. Morris, Wis.

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BURG PUBLISHING HOUSE Minneapolis 15


### Changes of Address for ELC Pastors

Samuel Carlsen, W. 2210 Rockwell, Spokane 13, Wash., 5-21-59

John Bowman, 10 Lincoln Lane, Northfield, Minn., 5-25-59

Paul Braafladt, 3617-21st St. N. E., Puyallup, Wash., 6-20-59

J. Wm. Carlson, 1700 Richmond Dr. N.E., Albuquerque, N. Mex., 6-1-59

Owen E. Doely, 375 Estrella St., Ventura, Calif., 6-1-59

E. T. Fyrand, Hazel Run, Minn., 6-15-59

C. J. Grimstvedt, 600 42nd Ave., San Mateo, Calif., 6-15-59

Herbert Groettum, 231-7th St., Proctor, Minn., 5-18-59

Theo. Hilpert, Longville, Minn., 7-1-59

David P. Himle, 20-60 20th St., Apt. 2A, Astoria, L. I., New York, 5-30-59

J. O. Holum, 3511 Morgan Ave. N., Minneapolis 31, Minn., 6-1-59

Lars M. Ingulsrud, 222 Kamiikegawa Cho, Hamamatsu Shi, Shizuoka-Ken, Japan, 6-1-59

O. Ingvoldstad, Jr., Long Lake, Ingleside, Ill., 6-1-59

Erling A. Jacobson, 644 S. 14th Ave., West Bend, Wis., 6-2-59

Harris E. Kaasa, Hovindveien 17, Oslo, Norway, 6-1-59

Stanley Klemsrud, 209 Manitou, Northfield, Minn., 6-15-59

Dr. F. M. Norstad, 9112 Western Ave., Ballard Gardens, Des Plaines, Ill., 6-1-59

Wayne Paulson, 4082nd AB Gp., APO 677, New York, 5-22-59

Thor Sigmond, 15 Westwood Rd., Minneapolis 26, Minn., 6-1-59

Louis C. Smith, 4820 Larkspur Lane, Minneapolis 24, Minn., 6-10-59

Verlyn O. Smith, 1012 S. Menlo Ave., Sioux Falls, S. Dak., 6-4-59

Sander Tollefson, Box 1386, Rapid City, S. Dak., 6-1-59

E. G. Stolen, 914 W. 2nd St., Northfield, Minn., 6-1-59

Sterling H. Simonson, 305 Chicago Ave. N., Sioux Falls, S. Dak., 6-1-59

O. K. Wold, 7100 Willis, Fort Worth 16, Texas. 6-15-59

### Newly Ordained . . .

Gordon Bordine, Remer, Minn., 6-1-59

Richard A. Brandt, Combat Comd. A., 1st Armd. Div., Ft. Hood, Tex., 6-24-59

Charles J. Christensen, CHC, USNR, Camp LeJeune, N. C., 7-10-59

Herbert B. Cleveland, 404 Matthew, Lead, S. Dak., 6-21-59

Rodney L. Ellertson, 422 S. 5th St., Minneapolis, Minn. (missionary), 5-24-59

Rodney G. Grubb, 1216 S. 6th St., Moorhead, Minn., 5-17-59

Veryle A. Henriksen, Chaplain, Navy Chap. School, Newport, R. I., 7-15-59

John W. Hove, 3 Manchester Dr., Massapequa, L. I., New York, 7-1-59

Paul R. Idstrom, 7520 Golden Valley Rd., Minneapolis 27, Minn., 7-13-59

Allen V. Lee, Hayfield, Minn., 5-3-59

Walter A. Lexvold, 422 S. 5th St., Minneapolis 15, Minn. (missionary), 5-24-59

Carl E. L. Lucky Jr., 151st Eng. Gp., Fort Benning, Ga., 6-27-59

Wallace L. Lundeen, c/o Highland St. Lutheran, Highland at Wachwett St., Worcester 9, Mass., 7-14-59

J. David Nelson, 422 S. 5th St., Minneapolis 15, Minn. (missionary), 5-24-59

Ronald W. Nelson, 422 S. 5th St., Minneapolis 15, Minn. (missionary), 5-24-59

Donald M. Sponheim, Valley Springs, So. Dak., 6-7-59

Roland D. Thompson, Fort Slocum, New York, 7-4-59

Conrad N. Walker, Elmore, Minn., 4-5-59

Vergil V. Westgor, 3205 S. Norton, Sioux Falls, S. Dak., 6-1-59

L. James Wylie, Lutheran General Hospital, Park Ridge, Ill., 6-15-59

## Announcement

Two communion sets: one large set with 7 trays, including glasses, and one small set with two trays and no glasses. Congregation accepting them need pay only postage. Write to Rev. L. T. Runestad, 2700 North Harlem Ave., Elmwood Park 35, Illinois.

## Want Ads

**Rate: $1.00 a line, minimum charge $4.00**

For sale: communion rail, pulpit, 28 pews, available by July 15. Contact Charles Belden, Building Committee, United Lutheran Church, Red Wing, Minn.

## Parish Conservation Service

**The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)**

### FOR SALE

#### Farms

160-acre farm, all tillable. Hancock Co., Ia. Good, all modern bldgs. $450 per acre. 619-1A

160-acre farm near Beresford, S. Dak. Excellent land, nearly all under cultivation. Barn, silo, hog house and other bldgs in good condition. 8 room, modern house, natural gas heat, utility room, carpeted living and dining room. $300 per acre. Easy terms. 619-2A

#### Homes

2 bedroom dwelling with recreation room, kitchenette and 3rd bedroom in basement, 2 baths. Close to College, Public school and Jr. High. City in S. Dak. 619-3B

## Businesses

Grocery store with stock and fixtures. Town in W Minn. Large Lutheran Church and good school. 619-4C

## FOR RENT

### Homes

Sub-let for months of July and Aug., 4 room apt. Augsburg-University area. 619-5B

## WANTED TO RENT

### Homes

2 employed girls desire to rent 3 room apt, furnished or partly furnished, in Lake of the Isles area, Mpls. Beginning Sept. 1. 619-6B

Seminary couple, no children, desires to rent furnished apt. any area near Seminary. Possession beginning Aug. 1. 619-7B

## POSITIONS WANTED

Older woman desires to do light housework for aged lady, couple or care for semi-invalid. 619-8D

Experienced young lady wants position as bookkeeper in Mpls. Available Sept. 1. 619-9D

Retired farmer wants light work of any kind. Experienced in caretaker or janitor work. 619-10E

Exp. H.S. teacher desires teaching or principal position in Lutheran community. Major field is social studies. Prefer N Minn. 619-11E

## HELP WANTED

ELC congregation in Washington State, desires to hire parish worker. Visitation, youth work and office work. 619-12F

Wanted housemother for Young People's Home in Mpls. To have complete charge including cooking for 16 young people. To live in. Own living qtrs. Position available at once. 619-13F

Ia. Children's Home desires psychiatric social worker, to work with adolescent boys and girls having personality or behavior problems. Good supervision and psychiatric consultant service available. Salary directly related to qualifications and exp. 619-14F

Reliable housekeeper wanted in Mpls. suburban home. To live in. Nursing exp. helpful but not necessary. Salary open. References. 619-15F

Qualified, consecrated Christian teachers needed in Lutheran Day School in Calif. Kindergarten-9th; teaching and administrative positions open. 619-16F

Positions open to staff new educational center for congregation in Seattle, Wash. Director for Christian Day Nursery, Christian kindergarten teacher and an additional custodian. Apply before 7-1-59. 619-17F

Middle aged lady or older, wanted for housekeeping in small S. Mpls home. 2 adults. Near busline. Good wages. 619-18F

Lay person to work in field of Youth and Parish Education in Lutheran Church in Neb. City. 619-19F

Wanted companion for light housework, S. Mpls. between ages 25-50. 1 adult. To live in. Able to drive car. 619-20F

Licensed Embalmer for old established firm having Funeral Home and Furniture. Furniture exp. not necessary but sales ability expected. E. Wis. 619-21G

Youth Programs on Nature Themes
How to be a camp counselor
101 BEST NATURE GAMES PROJECTS
camp director's handbook
DECENTRALIZED CAMPING: a handbook
Camping Together as Christians

# *Successful* Christian Camping . . .

### YOUTH PROGRAMS ON NATURE THEMES
by RUTH SCHROEDER

Twenty-three complete programs for youth worship services in which nature is used to guide the worshipers' thoughts toward God and Christian teachings. The author avoids obvious and worn observations and conclusions, bringing instead new insights into the love and majesty of God. Each program includes hymns, call to worship, poems, prayers, meditations. Five candlelight services for campfire occasions are included. **$2.75**
Code 31-8302

### HOW TO BE A CAMP COUNSELOR

A handbook that will help the counselor carry out his duties effectively, and help him make the most of his opportunities. Basic principles rather than specific details are given. Good for the inexperienced. **60c**
Code 31-2899

### CAMP DIRECTOR'S HANDBOOK

A guide for planning and preparing for camp, and following through. Helpful for camp committees and boards also. **50c**
Code 31-815

### DECENTRALIZED CAMPING
by LOIS GOODRICH

An excellent handbook on how to administer and program for outdoor living in small groups. Includes how staff is selected and trained, how health and safety are insured, how campers and parents are prepared, how small-group camp living develops, how programming gets underway and grows. **$4.75**
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by LILLIAN and GODFREY FRANKEL

Projects and games designed to stimulate children's interests, sharpen their observation, and provide hours of excitement and fun through learning to know nature. 100 pretested projects and games show youngsters ages 6 to 12 how to observe and explore the ever-present, tempting wonders of nature. **$2.50**
Code 31-4786

### CAMPING TOGETHER AS CHRISTIANS
by JOHN and RUTH ENSIGN

Leaders of camps for Junior High young people have here a mine of information and guidance on Christian camping, which combines principles and practical suggestions in effective fashion. This volume is thorough enough to guide a group in starting a new camp or to revitalize an established program. Includes camp craft and creative activities also. **$2.95**
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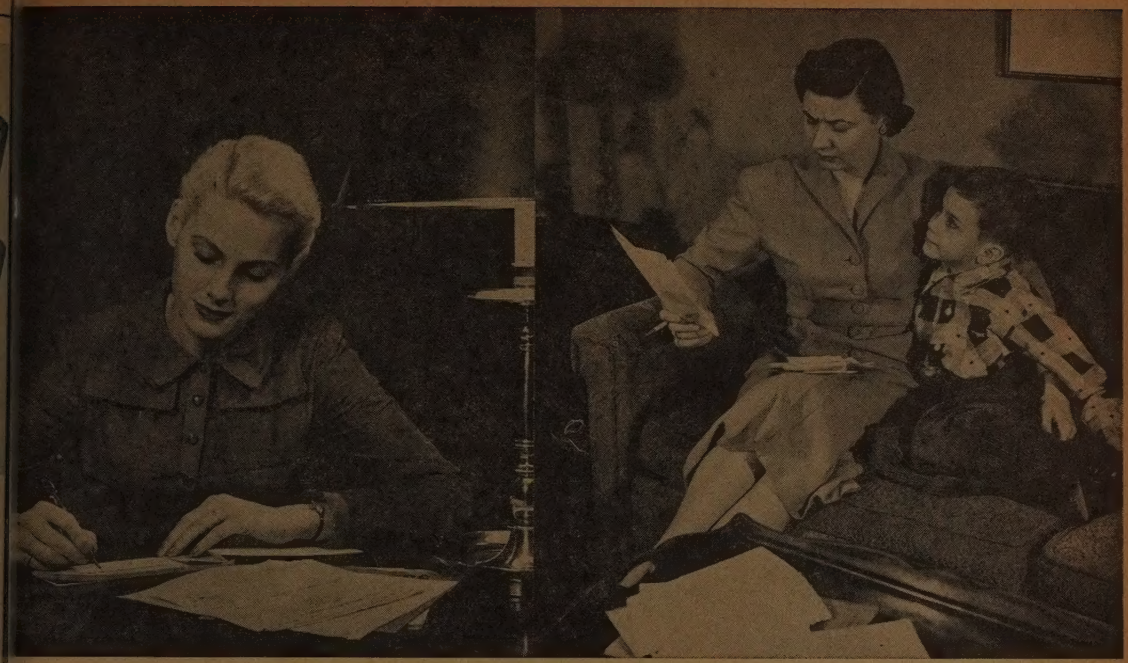

# life insurance really a good buy for a woman?

ran Brotherhood recently announced special
s written for women only—with lower net cost
olicies for men.

uring about the new policies, people often ask,
e insurance really a good buy for a woman?"

precise answer would depend upon the woman,
er circumstances—but here are a few general
nents which hold true:

any woman who is the sole support of a child,
d parent, or any other dependent, should have
surance to provide for her dependent, of course.

**d,** most women, whether they are married or
, could definitely use additional income during
later years. Life insurance is the most practical
od of providing this extra income.

**Third,** any woman, married or single, should have at least basic insurance coverage for final expenses. (And a married woman needs life insurance because the husband loses the marital deduction as allowed by law if she dies first.)

**Fourth,** any woman who has a regular income is wise to put some of it away for emergencies and for retirement. Again, life insurance is a sound, practical way.

Lutheran Brotherhood offers policies developed especially for women, (and offers them at lower net cost to which they are entitled by longer lives). If you want to accumulate money for use later on, or wish to insure the future of a dependent, talk with your Lutheran Brotherhood representative. He will show you how life insurance can help you accomplish your personal objectives.

**Free upon request**—Beautiful full-color reproduction of the Reformation Window at right. Complete with historical legend. Large size (18" x 24"). Heavy stock, suitable for framing. Mailed in tube. No obligation, of course. Send your name and address today.

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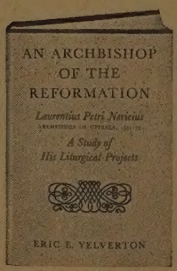


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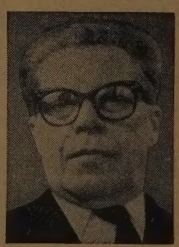
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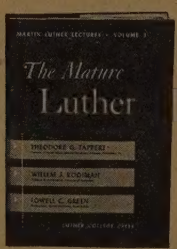


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